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# LIVELIGHT



WHAT  
 ARE THESE TWO  
 OLIVE TREES ETC.  
 ZECH. 4: 11-14.

I WILL  
 GIVE POWER UNTO MY  
 TWO WITNESSES ---  
 THESE ARE THE TWO  
 OLIVE TREES ETC  
 REV. 11: 3, 4.

R.M. SOMMERVILLE  
 EDITOR & PROPRIETOR  
 NEW YORK.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1914.

2.

## QUESTIONS OF THE HOUR.

### THE CHRISTIAN MINISTER.\*

REV. DELBER H. ELLIOTT, WINCHESTER,  
KANSAS.

II. Cor. 5, 20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

This text contains a thrill for the Christian minister. It was written by a veteran in the service. Paul was impressed with the sacredness of his office. He was almost overwhelmed with the greatness of its responsibility. He had grasped the thought that he was a commissioned representative of the King; that what he did, he did in the King's stead; and that the magnificent work to which he was called was that of reconciling the world to God.

With himself he includes all others who may bear the title:

### THE CHRISTIAN MINISTER.

#### HIS TITLE.

"We are ambassadors for Christ."

That term has a grand significance. An ambassador is a "minister of the highest rank, sent to a foreign court to represent there his sovereign or country." He is both a messenger and representative. He is to bear any message his sovereign might send, and to act in the sovereign's

*\*Preached at Winona Lake, Ind., May 25, 1913, and requested by OLIVE TREES for publication.*

stead. He does not speak in his own name, nor act upon his own authority. He is qualified to speak and act in the name and by the authority of the sovereign whom he represents.

This is true of the Christian minister. He is an ambassador for Christ. He is commissioned to speak and act in the name and by the authority of the King of kings, whose ambassador he is.

A number of things must characterize a true ambassador:

#### HE MUST BE PERSONALLY CALLED TO THE OFFICE

An ambassadorship is not a trade or profession, but an office. One cannot take it up or lay it aside at will. A man chooses a profession, but he is *called* to an office. The Government calls the ambassador to represent it at a foreign court.

So it is with the Christian minister. He must be called to the office. It is different from a trade. Jesus by trade was a carpenter. He chose this for Himself. But to the office of Mediator, He was called by His Heavenly Father. Paul was a tent-maker by trade, but by office he was an ambassador for Christ. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

#### HE MUST BE PERSONALLY ACQUAINTED WITH HIS SOVEREIGN.

We want no foreigner to represent us at another court, but one whose heart and soul is in the Government at home. His

success as an ambassador will be measured by his ability to interpret, not the letter, but the mind and spirit of the one whom he represents.

So with the ambassador for Christ. How can he interpret the mind of one whom he does not know? A holy calling may be held by an unholy man. But the calling can never save the man. Richard Baxter said, "Believe it, brethren, God never saved any man for being a preacher, but because he was a justified, sanctified man, and consequently faithful in his Master's work." Paul says, "But I keep under my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."

*He must be in earnest in the work.*

If the ambassador accepts the office solely for his own reward; if he follows his own pleasure and thinks only of his own ease, the cause of his sovereign will suffer. He must be willing to study and labor for the good of the office.

So the Christian must be earnest. The name does not make him a true minister of Christ. Leonard Oleson in Seattle applied for his naturalization papers. He claimed that he was well disposed to the welfare and good order of the American Government. His papers were granted. Later, a complaint was filed against him in Judge Hanford's court, that he was not attached to the principles of our Constitution, and on hearing the evidence the judge revoked his papers, for he was still an alien at heart. The papers do not constitute a true American.

So a certificate of licensure or of ordination does not constitute a true ambassador for Christ. He may be in the office for ease or social position; he may use it to exhibit his learning or to exploit his own fads and theories, and hence be a foreigner to the court of heaven. Earnest-

ness in the Master's business must characterize the minister's work.

*He must be loyal to his Government.*

He will never compromise his Government in order to gain favor or popularity for himself. When it was rumored a few months ago that our Ambassador Wilson in Mexico was taking sides in the revolution and had countenanced the slaying of the deposed Madero, a revulsion of feeling rose up all over our country against him for his alleged unfaithfulness.

The Christian minister at all costs must be loyal to Christ, the King. Fifteen years ago a Chinaman lived in Yokohama, Japan. He was a Christian and a regular attendant at church. When the leader said, "Will some one pray?" John never failed to take part. His dialect was such that it could be fully understood only by himself and his God. Others laughed at him, but John didn't care. God had forgiven his sin, and he was happy. He had said good-by to the world and cut off his queue. One day a Korean friend met him and said, "Honorable sir from the great country, where is your queue?" "Queue?" he said, "Queue belong us no good, makee cut off." "But you will not dare to go home; you have lost your country." "Maskee country," said John, pointing upward, "my country belong heaven, heaven." He was loyal to heaven, whatever it might cost him on earth.

So the Christian minister is a citizen of heaven. He is an ambassador from heaven to earth. The laws of the two kingdoms may come into conflict. But the true ambassador of Jesus Christ will put heaven's laws first, and will not entangle himself with the affairs of this world, so as to involve him in disloyalty to the government of the heavenly country.

*He must be upright in his conduct.*

When an ambassador's manner of life

is at fault, the disgrace is not on himself alone, but upon his nation. Lord Sackville, the British Minister to the United States, was recalled for indiscreet conduct in 1888. On the eve of a heated Presidential election, he incautiously expressed himself on the probable relation between the two governments in the event of President Cleveland's re-election. His indiscretion brought reproach upon the British Government. Unwise conduct has also recently led to the recall of Ambassador Wilson from Mexico.

So the minister of Christ must be upright in conduct. He represents his Sovereign. His manner of life must be such as to reflect only honor upon the King whom he represents. "Now then we are ambassadors for Christ."

**HIS AUTHORITY.**

"As though God did beseech you by us: we pray you in Christ's stead." The ambassador acts not upon his own authority, but upon the authority of his sovereign. He acts in his sovereign's stead.

The powers of government are vested in him. A few months ago Secretary Bryan was sent as President Wilson's representative to California to influence the legislature against passing the proposed Alien Land Law. Mr. Bryan did not go beyond his commission. He gave them, not his own opinion, but the opinion of the one he represented. When a question arose on which he did not know the President's mind, he refused even to express an opinion until he had heard from Washington.

So here the minister stands as an ambassador for Christ. He is acting in Christ's stead. What the minister does, Christ does, because Christ dwells in him. Paul says, "Nevertheless, I live; yet not I, but Christ liveth in me."

It is glorious to know Christ as our leader, as our companion, as our shelter

and as our rearward. But how much more glorious it is to know Him as the Christ that lives within us. So then what we do it is not we, but Christ that dwelleth within us. When Christ's minister visits the sick, it is Christ visiting the sick. When he preaches the gospel, it is Christ preaching the gospel. When he pleads with the sinner, it is Christ pleading with the sinner. "We pray you in Christ's stead, be ye reconciled to God." Christ says, "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can you except ye abide in Me."

In a little Kansas town a man has a well under his kitchen. Not long ago the water supply ran short. He examined the well. He found the bottom of the well filled with tiny roots. Outside nearby grew an apple tree that flourished above the others. Here was the secret. The tree was in the water, and the water was in the tree; therefore, the tree brought forth much fruit. So the secret of the minister's fruitfulness is "he in Christ and Christ in him."

The ambassador acts in his sovereign's stead. Years ago a man came from England to America. In a few years he went to Cuba, and was there when the Cuban war broke out. The Spaniards arrested him as a spy and condemned him to die. He sent for the English and American Consuls. They found him innocent and warned the Spanish authorities to do him no harm. But they gave no heed. The time arrived for the execution. The grave was dug. The coffin was by the grave. The black cap was drawn over his face. The soldiers stood waiting for the order to fire. Suddenly the English and American Consuls came riding up. They threw about the prisoner the Union Jack and the Star Spangled Banner and said, "Fire on these flags if you dare." They



did not dare. These ambassadors acted in the name of their governments. It was as if the governments had acted themselves.

So the minister of Christ is clothed with the ambassador's authority. He is commissioned to unfurl the banner of Christ's love and invite the world to come beneath its folds for protection and peace. When he follows the mind of Christ, his acts are clothed with Christ's authority. Christ said to Peter and the other disciples, "I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." "We pray you in Christ's stead."

#### HIS MESSAGE.

"We pray you in Christ's stead, *be ye reconciled to God.*" The ambassador is sent on a mission of peace. He is to promote a friendly spirit between nation and nation. If the nations are at peace, the ambassador's aim is to maintain that peace. If they are at war, he is to work for reconciliation. His message is, "Be ye reconciled together."

The Christian minister is also a messenger of peace. His message is, "Be ye reconciled to God." This he delivers in Christ's stead. Christ's mission to the world was one of peace. Before He had been lifted from the cradle in the manger the heavenly host joined in the chorus, "Glory to God in the highest, and on earth peace, good will to men." Before His ascension to glory, peace was the legacy He left to His disciples. He said, "Peace I leave with you. My peace I give unto you."

The first work of the devil was to separate between man and God, as between Adam and his Maker. His second work was to separate between man and man, as between Cain and Abel. "For this purpose the Son of God was manifested, that

He might destroy the works of the devil." Christ's first great work then was to reconcile man and God; and His second work was to reconcile man and man.

As Christ sends His ambassadors into the world, they are commissioned in His stead to destroy the works of the devil. Their message is "We pray you in Christ's stead be ye reconciled to God."

The father and son in an Eastern home could not get along together. The son left home. After a time he received a message that his mother was very sick. He did not go, for he could not bear to meet his father. Another message told him that if he wanted to see his mother alive, he must come at once. He said, "I must see mother." He took the train for home. He came to her bedside. On the one side stood the father. On the other stood the son. Their eyes had not met. The son said to the mother, "Mother, is there anything I can do for you?" She reached one hand for the hand of her son. She reached the other for the hand of her husband, and father and son were reconciled over the dying mother.

Man and God were estranged because of sin. As Jesus Christ hung dying upon the cross, with the hand of His divinity He grasped the hand of God; with the hand of His humanity He grasped the hand of man, and God and man were reconciled over the crucified Saviour. This is the minister's message to the world, "Be ye reconciled to God, by faith in His atoning sacrifice for sin."

#### TWO THOUGHTS IN CONCLUSION.

*First*—By way of encouragement. The ambassador is granted peculiar privileges. He is exempt from local jurisdiction. His house, papers and goods are exempt from search or seizure. His personal effects are not subject to taxation. He is granted liberty of worship for himself and family. These acts of honor and protection are

granted out of respect for the government he represents. They dare not insult him, for in so doing they insult his government.

The ambassador for Christ has also special privileges. Courtesies are granted to him by business and society. God's ministers are ambassadors for Christ. In honoring them they honor Christ. "He that receiveth you," He says, "receiveth Me, and he that receiveth Me, receiveth Him that sent Me."

Then Christ Himself protects His servants. Jonas King was a missionary to Greece. He was brought before the Areopagus by the Greek Church. Fifty men bound themselves to kill him. A mob attacked his house. Being an American citizen he was saved by unfurling the American flag. He was imprisoned and finally exiled, but was restored on demand of the United States.

So the King of kings will protect His ministers. An insult to them is an insult to Him. And while they may be called to suffer for Him, yet He will lay upon them no greater burden than they are able to bear. Though sent forth as sheep among wolves, He will be the vanguard and rearward of His workers. "The Lord shall go before you and the God of Jacob shall be your rearward." He provides them with the armor and with the sword of the Spirit with which to stand against the wiles of the devil, and ever above them for heaven's protection waves the banner of His love.

*Second*—By way of exhortation. We should exalt the ministry of Christ. Paul said, "I magnify mine office." There are three ways by which we can magnify the ministerial office.

1. By minimizing ourselves. The man and the office are two different things. While Paul magnified his office, he ever minimized himself. He considered himself the least of all the saints, and un-

worthy to be called an apostle. When we magnify ourselves, we minimize our office. To magnify our office we must minimize ourselves. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

2. By exalting its claims. It is reason for concern to-day that the demands for men to fill the ministerial office are not being supplied. The dearth of candidates for the ministry is the cry of Christendom. In the year 1700, 65 per cent. of the college graduates entered the ministry. In 1800, the ratio was reduced to 21 per cent. In 1900, it was 5.9 per cent. Is it because the claims of the office are not impressed upon the young men of our time? These are claims to be held before parents, that they may consecrate their children to the service of Christ; before institutions of learning, that are educating young men, and before the young men themselves, that they may prepare themselves for becoming ambassadors for Jesus Christ.

3. By being faithful in its service. Robertson of Irvine gives this testimony of His work: "On looking back on my ministry I cannot charge myself with ever having uttered in the pulpit one word I did not believe; and I never spoke frivolously. If I were to express in one word what has been the aim of my ministry, it would be this: To lead all the human race to cry, 'O Lamb of God, have mercy upon us.'"

Theodore Cuyler tells us that the life that had helped him most and whom he wished to meet in heaven to thank, ended his ministry at twenty-nine years of age. It was Robert Murray McCheyene. The zeal of his life is seen when he said: "Go on, dear brother, we have only one inch

of time on which to stand and preach Christ's glorious salvation to men, and then the eternal ages roll on forever."

"Now then we are ambassadors for

Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

### IMMIGRATION.

(Continued from page 46.)

is now in the glory land, the other looks like an American lady. When they first came, they lived in a small house, and you might often see washings and beer kegs in the yard.

Now all is changed. They are in the milk business, have a nice, clean home, an organ, lace curtains, and no beer kegs in the yard.

There is a Hungarian man who a little over two years ago was a Socialist, a gambler, a drinker, a card player. He did not believe in God or the Bible. Through the faithful efforts of one of our missionaries, he was led to Christ. To-day he is the president of the Young People's Society in one of our foreign churches.

Behold, what God hath wrought. Dear sisters, will you not enter into this work. You can work with the boys and girls. Nearly all understand English. They need your help. Be a friend to them, and God will bless you and them.

There is a legend of an artist who long sought for a piece of sandalwood, out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood, which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece.

In like manner many people wait for great and brilliant opportunities for doing the good things, of which they dream, while through all the common days, the very opportunities they require for such deeds lie close to them in the simplest and most familiar passing events.

They wait to find sandalwood out of which to carve Madonnas, while far more lovely Madonnas than they dream of are bidden in the common logs of oak which they burn in the open fireplace or spurn with their feet in the woodyard.

AUGUSTA H. E. STEWART,  
Baptist Missionary, Pittsburgh Assn.



What is the best work into which the Church can enter for the New Year? Is there anything more important or urgent than that of leading men to God? Can anything be more refreshing or joy-inspiring than the divine visitation which characterizes a revival season? What is there so well worth planning for and praying for and working for and waiting for as God with us in gracious saving power? Every religious society needs a time of refreshing to keep its spirit buoyant and its numbers growing. Every earnest pastor longs for such a visitation, and nothing else in earthly experience can so gladden his heart. Genuine revivals cheer everybody except the lost, and they cheer the lost when they are numbered among the saved. No worse calamity can befall any Church this whole year through than to remain barren and unfruitful, cold and indifferent in the all-important work of saving men to themselves and for God.—*Michigan Christian Advocate.*



## NEWS OF THE CHURCHES.

### ABROAD.

**Syria, Latakia.**—In a letter dated November 28, 1913, Rev. Dr. Stewart says, among other things:

I made a visit lately to Suadia, and stayed two Sabbaths. The schools are full and everything is going on well. I had to go to Antioch to see about the title to the lower mission house, or girls' school. A man claimed that he was paying taxes on it and demanded quite a sum of money from us; but fortunately I found that the house was recorded in our name and that his claim was unfounded. I stayed two nights with Dr. Martin, who had just returned from Mt. Lebanon. I also spent Sabbath before last at Gunaimia, where the attendance was good, and the schools doing well. I had the pleasure of uniting in marriage our teacher to one of the promising damsels of the village. The outside schools are mainly flourishing, and unmolested.

The list of deaths in our membership will be large for this year. Sehnah, the widow of one of the early converts at Bahamra, Asad Canaan, and her brother, Ibrahim Khalafah, who was once a teacher, also the widow of Daoud at the Merj, who had such trials in the army long ago. Besides these, we have lost two boys and two girls just arriving at the age of young manhood and womanhood, and two young children. The last to be called was one of the girls mentioned above, who died at the girls' school Sabbath before last. She was a pupil, and a sister of our Licentiate, Khalil Awad.

Our times are altogether in the Master's hands, and that is best for us.

**Asia Minor, Mersina.**—The following letter, dated December 18, 1913, is from

Mr. J. French Carithers:

Since the beginning of the school year, conditions have been very good for carrying on the work here. That is, up to the time that the rainy season came in. I think Mersina would suit people who like extremes. During the summer it is strictly a "dry" town, but in the rainy season it goes "wet" by a large majority. On Sabbath, December 7, we had a heavy downpour, and it rained hard every day after that for a week. The drainage system in Mersina is not perfect by any means.

Early Saturday morning the water began to rise in our quarter of the town, and before 9 o'clock it was flowing over the paved street. The men broke holes in the top of the sewer, but that did not relieve the situation much. The sewer had all it could dispose of before. Then we got busy shoveling sand into bags, and piling them up before the doors. In the very midst of our rush, a hailstorm broke loose. The hailstones rattling about our heads did not add to our comfort, you may be sure. Everybody helped, the girls carrying buckets of sand to fill in between the sandbags. The water did not rise much higher after that, but we had saved the cellars and dining room from being flooded. During the flood of two years ago, a large part of the sewer adjoining the Mission property was broken up and carried away. The city failed to mend it, and the water was steadily washing away the soil under our wall. Last week's flood undermined the wall so badly that about thirty feet of it fell, carrying away a good part of our kitchen and washroom with it. The flood has caused much suffering in Mersina. The poor people pile

their goods and provisions in one corner of their houses, and wait till their shacks are nearly submerged, before they will leave. School was dismissed for one day while we cleaned up the rubbish, but we have had regular sessions ever since.

Now that the first term of the school year is nearly over, it might be well to look back and see what progress has been made. It is very hard for us to see progress in a work which is carried on in a routine fashion, as school work must be to a certain extent. Last summer a program and course of studies was made out, similar to that used in Cyprus. Of course, it had to be changed somewhat and adapted to the Arabic course here. These were printed in English and Arabic to be distributed where they would do the most good. The folder which I inclose will give you a better idea than any explanations I can make. As you see, special emphasis is laid on the Arabic and English courses. The attendance this year is fair. The boarding school is full, but the day school has been rather disappointing. We hope by a liberal use of printer's ink and personal work to bring up the number of day pupils next year. The boys have shown quite an interest in committing to memory Bible verses and chapters. The memory of the Oriental seems to be the best developed part about him. It amounts to a fault in many cases. But if he is bound to memorize something, let it be worth while.

We try to get the boys interested in open-air work and physical exercise of different kinds. For the most part they take a healthy interest in gymnastics and games. A little common sense as to eating and working would do away with a lot of misery and sickness, which the medical missionary meets with among the people here.

Thanksgiving was much enjoyed here,

Rev. McFarland preached in English and Arabic at a morning service. The missionaries had all been invited to take dinner with Mr. and Mrs. McFarland. We were feasted on many good things, but the chief of these was turkey. The general health of the workers and of the children in the school has been good. We all join in wishing the editor of *OLIVE TREES* a very happy New Year.

**Cyprus, Larnaca.**—The following letter from Rev. Walter McCarroll will be welcome after his long silence:

As you have not had a letter from Cyprus for some time, it is up to me to write something, though it seems increasingly difficult, as the years pass, to find anything to write about.

Those of us who were in Guzne enjoyed a pleasant vacation in the midst of congenial surroundings. Mr. Smith and I returned to Larnaca early in September and were kept busy in preparations for the opening of school.

We had thought that the opposition Greek school was about done for, but we found the opposition more determined and bitter than ever before. Parents were to be excommunicated and boys refused communion; and the parents that were obdurate were to have an extraordinary school tax to pay, which their school committee found a way of imposing. Notwithstanding all these efforts on the part of the clergy and press, our school still flourishes. It is true that we lost a number of Greek day boys, but this loss has been made up in the increase in the number of boarders and Turkish day boys.

We have now over thirty boarders, and it is noteworthy that five of them are Turks, the first that we have had in the boarding department.

You would be interested in paying a visit to the different classes in our Sab-

bath school. There are classes in English, Greek, Turkish and Arabic, so you may take your choice. The class in Turkish is unique in that it is not made up of Armenians, but of Moslems.

We held communion here in Larnaca on the second Sabbath of November, and in Nicosia on the fourth Sabbath. The usual preparatory services were held in both places, but are unable to report any additions. In Nicosia two candidates were examined and received on probation.

The communion in Larnaca gave occasion for the publication of an article in one of the Greek papers to the effect that I had gathered the Greek boarders together privately, and in a long sermon had exhorted them to take communion with us and the Armenian and Hebrew proselytes, that thus the union of the churches may be accomplished. The editor had received his information from an "authentic source," he said, and proceeded to urge the use of every means to drive out of the community that which was a stain and blot to it, and to punish the parents who were so blind and misguided as to entrust their children to a foreign proselyting agency. Of course, the whole thing was the fabric of some fertile imagination, but it is being republished by the other Greek newspapers throughout the island.

Another incident along the same line occurred not long since. An Englishman who appeared to be an adventurer of sorts and possessed of means, arrived in Larnaca and started an English newspaper. About the same time he started a series of weekly concerts in aid of the Larnaca hospital. He relied on local talent, and any help our school could render was freely given; but when he introduced raffles and lotteries to draw a crowd, we protested and declined to take any further part in the concerts, which drew out an article

from the concert-newspaper-promoter containing innuendoes against missionaries.

These incidents indicate that at the least the American Mission is a factor in the community that cannot be ignored.

This year the Americans of the Mission ate their Thanksgiving dinner at my brother's, in Nicosia, and I remained over to hold communion. On Thursday evening I went to the house of our Bible woman to hold a service there, but found the ground pre-empted and myself forestalled by another American, a man from my own State, Michigan, who was accompanied by his wife and little boy and an Armenian interpreter.

These people were holding a series of meetings wherever they could find a few evangelicals. They belong to the "Church of God," renouncing all sectarian names, but at the same time no one belongs to the "Church of God" unless he is a Baptist, Feet-washer, Perfectionist, Divine Healer, etc. All who are in the sects are in darkness and in Babylon, and these people were going around gathering the "saints" out of Babylon. Sure proof that we are yet in heathenish darkness, is the fact that we do not anoint the sick with oil, but hand out drugs which were never destined for the "saints." Verily, it is a queer world, and an enigmatic genus is the animal man. The "Orthodox" Greeks already have all the light that it is possible for man to have; in fact, they are the original source of life, and we evangelicals come along and tell them that their light is darkness, and lo, *we* are not even in the "Church of God," but are blind leaders of the blind. One of our former members in Kyrenia is now a "saint," "no longer under law, but under grace," so he opens his shop on Sabbath, for, "one man esteemeth one day above another; another esteemeth every day alike; let each man be fully assured in his



own mind." He is perfect, so if he wants to work on Sabbath he has perfect liberty to do so. Verily, the enemy of souls is not idle.

Another thing worthy of mention was the appearance that same week of a leading article in one of the Greek newspapers on "The Religious and Moral Reformation that will Save Us." It extended to the length of more than six full-page columns, and dealt largely with the question of sin. The writer was thoroughly evangelical in his definition and characterization of sin. He then deals with what the law of God requires of us, and then takes up the actual state of affairs. "But how is it with us to-day?" he writes. "Are the commands of Christ kept? In the least degree. Are the orders of the Church respected? Very little. Are the rules of Christian legislation kept? No. The law is sick, the gospel is idle, and all the Scripture neglected. The pious Christians, it appears, are few and these unknown. - - - We float in an ocean of sin."

The remedy is to be found in a general overhauling of the laws, services, practices and customs of the Church, and he would begin with the clergy, especially the archbishop and bishops. It struck me as a remarkable article, coming from the pen of an influential layman in the Orthodox Church.

These are some of the "signs of the times"; they may be significant or otherwise.

Am glad to say that the health of all in the Mission is fairly good. Various minor ailments have a habit of coming, but they have the habit also of going, so after all, we are not disposed to put too much blame on a superintending Providence.

**China, Tak Hing.**—Every friend of

missions will read with pleasure a brief letter from Rev. J. K. Robb, dated December 8, 1913:

Your letter of October 25 reached me in due time, and was read with the pleasure that I always experience in reading letters from you. You speak of the encouraging numbers of converts, and we are encouraged to see such interest in the message of the cross. I find on looking over my records that we have surpassed all previous records this year in point of numbers, and there will be some communions yet before the mission year is ended. I am referring to the number of new converts, persons who have received baptism. Then we will have a large accession by certificate at Lo Ting, as I understand that a majority of the members there are coming to us. The latest that I have heard is that between fifty and sixty have united with us. This is going to make our increase over one hundred for the year. Our decrease to date has been remarkably small—one by certificate to the Presbyterian Church in Canton, and one by death. This latter has been a severe blow to us, as the deceased was one of our native preachers, and as good as the best of them. He died very suddenly last Saturday night, and was found dead in his bed in the morning. He has been located at Do Sing ever since work has been going on there, and had become a fixture, so far as we were concerned, and so his decease seems to us little short of a calamity. He was a fine man, well beloved by all the Christians, and able to command the respect of men in all stations of life, whether Christian or not. He has gone to be with Christ, which is far better, but his memory is a glad heritage to us, and we are rejoiced that it has been our privilege to know him, and to see the development of Christian character in him in unusual measure.

You ask about the outlay that has been necessary in sending you the cable messages. I would prefer to not send you this bill, but since you regard it as a debt, and express yourself as not wanting to be indebted to any one, I will tell you as nearly as I can what the expense has been. I think that ——— gold will cover all outlay to date. - - -

We are having beautiful weather at present. I am planning to start to Peking in about two weeks now. I had hoped to get started much sooner than this, but one thing after another arose to prevent my getting started. At present I am supervising the putting of a concrete roof on our verandas, and hope to get it done with this week. But I have lost hope of getting things all read up and the docket cleared before leaving. I will simply wait for a little slack time, and then make a break and get away. The Chinese are greatly interested in my going, and are ardent National Reformers. I hope that my errand may be accomplished in such a manner as to commend the great truth of Christ's Kingship.



Under date of October 30, 1913, Miss Annie J. Robinson writes a letter that closes with, "Please do not publish this," and yet we give it to the churches because it shows that our nurse is as busy as she is modest:

The hospital up to this week has been full to overflowing. Some of the men were sleeping outside and the women were packed tight in the ward. We have had a run of eye cases of men and women. There were six eye cases in the ward at one time, besides others. There were two boys about eleven years of age came for healing and one can see partially. Yesterday he came again, and he cried because the doctor did not give him any encouragement.

We have a little baby whom we are treating. One eye was thick with pus of a dangerous kind. It is yielding to treatment.

I began this letter just a month ago. This is the first day of December, and it is delightful weather. Saturday and yesterday were bright and cool and bracing. To-day is cloudy and damp. It is harvest time and a good many patients went home. Mr. Robb was talking on Daniel on the last two Sabbaths. It seems much easier now to listen to the Chinese. Some one said we cannot mark our progress in the language by the day or week, but by the year.

I read a splendid sermon yesterday on the words, "Remember the days that are past." Hold fast to the old faith, or as some one else put it, "Shall the old faith stand?"

Another year is nearly at a close. He has crowned the year most liberally with His goodness.

**China, Lo Ting.**—We pass on to our readers an interesting letter from Rev. E. C. Mitchell:

Your letters of September 30 and October 15 have both arrived, and I will try and get an answer ready for the next mail. You asked me some questions about Lo Ting which I had already answered in a letter that I sent you some time in October, so I will not write again of those things.

In your last letter you speak of the disposal of the plans for a house which I sent you. Whatever the Board sees fit to do is all right with me. No, I do not need a house at Tak Hing now. If I had known two days earlier of the changes that were to take place in the Mission, and of my change to Lo Ting I would not have sent the plans in when I did. As it was, they were hardly on their way till



I was appointed by the Mission to come here, but it was too late to recall them.

You speak of our not needing a house here in Lo Ting, as you understand the room here sufficient. There is only one house here, which the Alliance Mission built for the accommodation of one family. This house will have to accommodate two families and one single lady until we get other quarters. You will know that it will be somewhat crowded and that another house will be necessary as soon as possible. I have one or two land deals on just now, but we are still a good piece from striking a bargain, so I don't know just yet how it will be. I hope we can get something that will relieve the pressure.

I made my first trip to Lo King last week, and stayed over Sabbath with them there. Lo King is a town about thirty miles south of Lo Ting, and is about as large as Do Sing, I think. It is in a valley that is very thickly populated. I climbed up on the top of a hill, where I could see for three or four miles, and I counted eighteen villages at one side. I could not see the plain on the other sides of the hill, but there were more villages there than the ones I counted. I think there must be at least fifty thousand people living within a radius of five or six miles. We have two chapels in Lo King and about twenty-five Christians. They received me very well, and we had good meetings Sabbath day.

The Lo King district seems to be rather a turbulent one, as there are a good many robbers around there. Sabbath night, after I went to bed, I heard firing, and the Chinese told me it was a fight with robbers a mile or so away. Every house of any size has a tower built, to be used as a sort of arsenal or fort from which to fight the robbers off.

I walked out, but came back in a boat.

The walk out is just about like any other trip around here. It is pretty tiresome and slow. I am thinking it would be a good plan to get a bicycle, as it would make it a little easier and not so slow.

Coming back on the boat, it is a very nice trip, part of the way. The water is shallow a good many places, and every few minutes for the first four or five miles the boat would go on the sand. The boatmen—there were four of them—would jump out into the water and lift and push. There were perhaps fifteen passengers on board, and sometimes the boatmen could not get the boat off the sand, and they would turn to the passengers with a very engaging smile and invite the passengers to get out and lighten the boat. The passengers would all laugh and roll up their trousers as far above their knees as they could and jump overboard and push. As my trousers and underwear were of a tighter fit than the Chinese, I could not get my trousers up high enough to keep them out of the water, so I sat still. Once everybody got out but one man and myself. The other man had a sore foot, and did not want to get it wet. Everybody pushed and pulled as hard as he could, but still we did not move. I thought I was going to have to get out sure that time and began to get ready. I just got my socks off and began to roll up my trousers when the boat began to move and I did not get out. It reminded me somewhat of the sleigh rides we used to have while in college, and the sleigh would go over every once in a while and we would have to get out of the mix-up the best we could and lift the sleigh up and get it started again.

A little further down stream we came to a number of rapids as we passed through the mountains. Some of the rapids were somewhat dangerous. The great jagged rocks stood up out of the water, some-



times, leaving only a narrow passageway for the boat to pass through, and we shot down that passageway at a great speed. If we had gone just a little too much to one side or the other our boat would have been dashed to pieces. We came through, however, without any mishap, except once when we collided with another boat. It did not damage our boat any, but I am afraid it spoiled the other boat somewhat, but we were going so fast we could not see what had been done.

When night came we tied up and waited till morning. We had such a small space to sleep, the floor of the boat, that we had hardly room to turn over. There was a Chinaman lying at one side of me and another at my feet, so that I could not turn over and could not straighten out full length without giving the man at my feet a kick. It certainly was a long night, it seemed to me about the longest I ever spent. The floor got pretty hard, too, before daylight came.

There has not been very much friction so far caused by the change in administration. The Chinese seem to fall into our way of things pretty well. Fifty-nine have been received into the Church by certificate, and promise to observe our laws.

I took some Psalm books out to Lo King for them to use there. I don't know how they ever will learn to sing them, though. The preacher does not know them, and the people are out so far they never get in here, and I cannot get out there very often. There is one thing about it, though, the Chinese never do hit the tune very hard, and if they do not know the tune they will not know the difference.

We are planning to have our first communion here December 14. I want to get some pictures of the Christians then and I will send some to you. That will be the best time to get them, as there will be more people here then than any other time. The Chinese houses are up so close to our buildings that it will be hard to get a picture of the buildings, but I will do the best I can.

We are glad to know the Dicksons will soon be starting. It is too bad they did not get started earlier, for they are missing the best weather in the year. We will do the best we can to make it pleasant for them when they get here. Maybe they will not think that is very much, though, when they see their accommodations.

## AT HOME.

**New York, Brooklyn.**—At a meeting of the Session of the Brooklyn Reformed Presbyterian Congregation, held Friday evening, December 5, 1913, the following preamble and resolutions were unanimously adopted in loving memory of Mr. Samuel Carmichael:

WHEREAS, God, in His all-wise providence, did, on November 26, 1913, remove by death Samuel Carmichael, an esteemed member of this Session; and

WHEREAS, We desire to place on record a minute of our respect and admiration for him as a man of noble character and genuine worth; therefore,

*Resolved*, 1. That our Session has suffered the loss of an able member; one who was earnest and conscientious in the discharge of his duties, clear in his convictions and steadfast in his defense of the truth; and one whose prudence, sagacity and sound judgment, in all matters con-

sidered, won for him the esteem and confidence of all his brethren.

*Resolved, 2.* That our congregation has lost a faithful and useful member; one who sought ever and earnestly its welfare and prosperity, and aided, to the utmost of his ability, in its support and in its endeavors to reach out and advance the Kingdom of Christ throughout the world.

*Resolved, 3.* That as officers and members of the congregation, we cherish his memory in our hearts and seek to manifest his example in our lives.

*Resolved, 4.* That by this providence we be prompted to greater diligence and faithfulness in duty, and be admonished to be ready when the Master cometh and calleth for us.

*Resolved, 5.* That we tender our sincere sympathy to the sorrowing family; to the wife who has been bereft of a faithful and loving husband, and the children of a godly and beloved father; and that we commend them all to the gracious care of God. "A Father of the fatherless, and a Judge of the widow, is God in His holy habitation."

*Resolved, 6.* That in our sorrow we desire to submit to God's will, in the spirit of meekness and Christian hope, assured that our loss is our brother's gain.

R. C. MONTGOMERY,  
ALEX. DAVIDSON,  
EVAN W. JONES.

**Kansas, Winchester.**—It is with sadness the Ladies' Missionary Society of Winchester, Kansas, Congregation places on record a tribute of love and respect to the memory of Mrs. H. T. O'Neill, who entered the heavenly rest November 22, 1913.

In the death of Mrs. O'Neill the congregation has lost a faithful and willing worker. Although one of the youngest members in our society, she served as president for several years, until her sickness from which she was a great sufferer for more than a year, compelled her to lay aside all work.

As a society, we mourn the loss of one who was of a thoughtful, kind and cheerful disposition, and one who had strong convictions of truth and duty.

Through this sad providence we realize that the Master is once more saying to us, "Be ye also ready," for "Behold I come quickly."

We would extend our sympathy to the bereaved husband and relatives, and commend them to the love of the Saviour, Who doeth all things well.

MRS. D. R. STERETT.  
MRS. T. M. CATHCART.  
MRS. J. I. ADAMS.

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**RECOMMEND OLIVE TREES TO YOUR FRIENDS.**



"The man who prays 'Thy Kingdom come' and does not give some just proportion of his income to promote His Kingdom, is a conscious or unconscious hypocrite."—*Record.*



As the January edition of OLIVE TREES is exhausted, each new subscription for 1914 must begin with the February number, but, as was promised, the number for December, 1913, containing the two excellent reports of the Portland Conference shall be mailed to the new subscribers until the few remaining numbers of that issue have been sent out.

Will subscribers, in renewing, be careful to use the same initials as in the preceding year? This will prevent confusion, and enables us to have a reliable mailing list.

## MONOGRAPHS.

### JEWISH MISSION.

I have been wanting for some time to send you some items concerning our work here. At the last meeting of the Board I was asked to furnish you with part of my report. Miss Forsyth or myself hope to furnish monthly items of interest if possible, and we will be glad to know the latest date that such can be sent in.

We have all the different departments that seem to go with this kind of work. We have Sabbath school and preaching services every Sabbath. We have sewing school for girls and boys twice a week. The boys are making rugs. Then we have classes in English two nights each week. Miss Forsyth has a "Mercy Band" every Saturday afternoon. In this class the children are taught to be kind to one another and to animals. Good stories are read to them. They sing the Psalms and good temperance songs and commit Bible verses.

Our largest attendance was on Thanksgiving Day, when an illustrated sermon on the "Messiah" was given. We had fifty-one children and over seventy altogether. A few of these were from our three congregations, but most of the audience was Hebrew, with some Italians. We have had as high as forty-eight at Sabbath school, but the attendance varies very much. We have been told that we would have large attendances before Christmas, but last Sabbath was the smallest we have had since the second day we opened. We have no idea from one day to another as to what our attendance will be.

Those who do attend are learning quite a lot of Bible truth. They can say the Golden Texts and tell the lesson stories

in a wonderful way. Miss Carson and Miss Forsyth have been telling the children Bible stories after the sewing classes. One evening after the school Miss Forsyth and I had occasion to visit one of the courts where the people live very closely together. We found one of the smaller boys who comes to the school, visiting in one of the homes of this court, and he started and told the whole Bible story in his own language to an interested audience, and he hardly ever hesitated for words.

The Jews are making every effort to keep their children from coming to our school. They have started schools to offset all our classes. They have taken away nearly all the Jewish children who came to us at first. I suppose that as soon as they find out those who are coming now and can get after them that they will go. They have older boys and girls stationed near the building, who watch all who come and who try to persuade those who come not to go in. A very common expression heard outside the Mission door is, "I'll kill you if you go in there; they'll teach you about Jesus Christ." The children don't pay much attention to such threats. The worst opposition comes when the Jewish worker gets after the parents and persuades them to take their children from our school and send them to the Hebrew school. They are even teaching them the Bible history and giving cards like our Sabbath school cards, in their schools. If the children get to reading the Bible, whether it be in a Christian Mission or a Jewish synagogue, we only rejoice.

We have a few who come to our night school, and a few are coming to the evening preaching. We have found a few of the children who seem anxious to know



the Bible, but we have not found any grown person who has any thirst for spiritual things. The best seem to think that all they need is to get enough money to live on, and some to lay by. There has been a garment workers' strike going on here for some months, and it has brought suffering and want to many Jewish homes. We meet many cases of physical need, and they are very willing to accept help along that line. We hope that it may be an opportunity to point them to the Great Helper for both body and soul.

We feel that we know little or nothing about how to work among these people. We are open for any suggestion or help from any who do know. We hope, however, that Jesus will live in us so that we may be helpful. If we let Christ live in us in His fullness, we cannot but do good even though we do not know their home language. It is for this that we ask for the prayers of all friends. We feel that if we can let Christ live in us daily, hourly, all our problems will be solved.

R. A. BLAIR.

4031 Locust Street, Philadelphia, Pa.

### A MIDSUMMER EPIDEMIC.\*

A little old woman stood on the curbstone in Printing House Square on a midsummer day at noontime. As she was not able to peer above the heads of the crowd gathered at the base of the statue

*\*In a brief letter accompanying this article, Dr. Arthur J. Smith, Superintendent of the Evangelistic Committee of New York City, says: "The attendance at our meetings, 679,851, was the greatest in the history of the Committee's work, while the per capita expense of 4 cents was the lowest. We think this is the lowest per capita of any Christian work in America."*

of Benjamin Franklin, she addressed the taller woman beside her:

"What is this, a religious meetin'?" she inquired.

"No, I think not," replied the taller woman, who descried the words "Lower Rents" on a banner displayed by the orator.

"Well, I'll keep on goin'," said the little old woman, as a shade of disappointment clouded her face. "There's sure to be one somewhere 'round. There's one on most ev'ry corner nowadays. Except where the suffragettes get ahead of 'em," she concluded with a chuckle as she proceeded on her quest.

If the little old woman had returned later, she might have found her desired "religious meetin'," as two evangelistic meetings were held there inside of two hours. And had she by any chance passed through the square at midnight, she might even then have heard a preacher speaking through a megaphone to crowds of night-workers.

Truly, as she said, there was an open-air meeting of some kind "on most ev'ry corner" of New York City's streets during the past summer. Socialists and anti-Socialists, Suffragettes and Anti-Suffragettes, Prohibitionists, Anti-Renters, political parties, and last, but far from least, preachers and singers have been heard at street corners, in parks and squares, and wherever crowds pass or congregate.

The epidemic of religious open-air meetings broke out early in April among the young people's societies of many denominations, and spread with rapidity until there were few churches where signs were not visible in the form of evening services, on steps or lawns or in the churchyard. The contagion spread to Riverside Drive; in June it especially centered in Madison and Union Squares. By July,

even Wall Street was infected, and the regions of lower Broadway as far south as Bowling Green. To the north the epidemic spread as far as Fort George, while the Bronx was its victim to an appreciable extent.

There is no stopping this sort of epidemic when it is once well under way. Only the biting winds and autumnal rains can cause the open-air work to cease. And then it is only temporarily discontinued and there is every reason to believe that next year it will break forth even more generally and with greater force.

At the meetings held by the Evangelistic Committee of New York City in Union and Madison Squares, men stood by the hundred, sometimes by the thousand, in the blazing noonday sun or under the starlit sky, listening to exposition of Scripture followed by direct personal appeal. On Wall Street, other hundreds congregated day after day. Many remarkable incidents occurred during the season. Men on the verge of suicide, others intent on murder, gunmen and gangsters, gamblers and drunkards; others only just started on the road to ruin, have been saved from despair and destruction. Not all attendants were of the "down-and-out" class. Many an intelligent, prosperous business man not only became so interested as to attend the services daily, but eventually confessed to a newer and broader understanding of the possibilities of a Christian life.

So intense was the interest manifested at these downtown centers, that plans were made for the organization of Bible classes as a permanent nucleus for holding the men together during the winter.

The Evangelistic Committee of New York City during its ninth tent, open-air and shop campaign, conducted open-air services at 100 centers, shop meetings at 34, and tent meetings at 12. The at-

tendance at the 2,586 meetings held during the season is reported to be 679,851, an increase of 258,315 over 1912. The 679,851 people were reached at a per capita expense of 4 cents, which is probably the lowest per capita expense of any form of Christian work in America.

One of the contagious features of this year's campaign was indicated in the repeated requests from committees of laymen for tents to be located in sections of the city which have been growing rapidly, with a view to bringing together the churches and the people of the communities. Co-operation of churches of all denominations throughout Manhattan and the Bronx has been even more general and more cordial than in previous years.

Children's meetings were held nightly in the tents, and in some of the open-air centers. Boys and girls to the number of 95,689 were assembled in the various meetings held for them. Some pathetic little waifs of humanity drift into the tents, and incidentally into the arms and hearts of loving friends. Boys who know no other name than such epithets as "Turkey," "Red," or "The Cockroach"; girls who are running wild, some of them leaders of "gangs" as mischievous and dreadful in their way as those formed by their brothers. Most of these children have never been to any Sabbath school and know nothing of religious instruction or moral training until they are taught in the tents.

Older boys, youths in their teens, also have been helped to cleaner ways of living, to respect and regard for the laws of city and State, as well as for the higher law of God. At the closing rally in Carnegie Hall, the Superintendent, Rev. Arthur J. Smith, D.D., exhibited a long, sharp, gleaming knife, surrendered by a member of a "gang" who had been converted and started on a new life. In one section, a gang of youths, formerly ad-

dicted to drink and to the use of cocaine, is now organized into a Bible Class. "There is a different look in their eyes since the tent has been in their neighborhood," says a local pastor.

Services for children and young people are always conducted in English. For adults there were meetings in Italian, Bohemian, Hungarian, Slovak, Polish, Swedish, German, French, Spanish and Chinese, as well as for English-speaking audiences.

The Committee has the names of 9,000 inquirers. In each case a visitor is sent to locate the signer of the card. Calls are continued, and all efforts made toward mental, material and moral betterment, with the ultimate purpose of drawing converts into Sabbath schools, missions and churches. This line of "follow up" work is continued through the winter, and the Evangelistic Committee is hoping for special contributions for the purpose of employing four workers, men and women, for such visiting.

MRS. MARY KENDALL HYDE.

### IN MEMORIAM.

It has pleased God to call to Himself within the short space of two months two of our pupils from the Latakia girls' school.

Rifka Suleiman Farah died at her home in Gunaimia, September 25, 1913, aged about eighteen years, and Jameela Elias Awad, aged sixteen, passed away in the girls' school, November 9, after a short illness of one week. These two young women were both members of the Church, and both looking forward to being helpers in our work, and it seems fitting that some mention be made of them by one who knew and loved them.

Rifka left school last February, having developed tuberculosis. Hoping that she might be spared to us, she was sent to the

consumptive hospital near Beirut, where she remained for two months. As there was, however, no improvement in her condition, she returned home, knowing that there was little or no hope of recovery. For her it was very hard to say, "Thy will be done." Nature rebelled, for life was sweet, and Rifka was young; but grace triumphed, and trust and submission were given. God graciously shortened the time of waiting, and at the close of the bright summer, before the dark days of winter came, and while yet not confined to bed, the Lord called her suddenly to His presence.

Rifka was a girl of strong character. As she grew into young womanhood she developed many fine traits. She was a good student in school and very thorough in her work. Whatever she undertook she did with all her might. She was obedient and loyal to her teachers, and always willing to help in any needed work. She had a great desire to be a teacher, and when given a few of the very little ones as a Sabbath school class, was greatly delighted, and from that time put her whole heart into teaching them.

She helped in teaching every day during her last year in school, and very quickly showed it was the work in which she would excel. In this and many other ways she was helpful, and in all she did she showed an earnest Christian spirit.

Her death would bring great sorrow into her home, the more as she was the only one of a large family who had lived to grow up. One child only is left to the parents, a boy of about eleven years old.

Jameela Elias Awad was a bright, happy girl, and expected to finish her studies next spring. Brought up in a Christian home by a good mother, and readily influenced by the best things at school, per-

(Concluded on page 48.)



## WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

### MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

#### IMMIGRANT FORCES.

##### CHAPTER I.

##### THE LURE OF AMERICAN INDUSTRY.

It is only since the tide of immigration became so strong that an attempt to stem it has been made. In former times families and individuals came, and no questions were asked. A popular song in the sixties said:

"Come from every nation, come from every way."

With the refrain:

"Then come along, come along; don't be alarmed,  
For Uncle Sam is rich enough to give us all a farm."

A generous sentiment, whatever may be thought of the rhyme; and the nations availed themselves of the offer. By and by there were complaints concerning the new settlers. Some were paupers, some were morally undesirable, and others introduced contagious diseases of various kinds. Of necessity there had to be some restrictions.

First, then, the antecedents of the newcomers are inquired into, that we may not receive those who have a criminal record. Next, there is a physical examination to which all must submit. In connection with this, there are many sad incidents. One of our own humble Church members has been twice turned back, once after having reached Marseilles, because her eyes were affected by trachoma. A widow, with all her children separated from her by the seas, her case is pitiful. Only a short time ago a family arrived at Ellis

Island, and there one of the children, a girl of eleven or twelve, was found to have trachoma. She could not be admitted, and the father could not bear the expense of taking the entire family back, so the child was given into the custody of a presumably safe person and sent back across the ocean. To add to the sorrow, the infant child of the family died between the time they left the island and the time they reached their destination. Of course, if proper precaution was taken at the shipping port, much of this would be avoided, but it is to the interest of the steamship companies to carry as many as possible.

The motives which bring these people to our shores are various, but that which underlies all, is the desire to better their condition. Desire for higher wages, escape from oppression, and in some cases from military service, bring thousands to our shores. The great industries—mining of various metals, textile industries, the steel manufactures, etc., need many laborers, and want them at as little cost as possible. So information—in many cases *misinformation*—is by the agents of these industries disseminated among the dissatisfied.

It is much to be regretted that more of those who come to us from the Old World do not have the desire to settle on "Uncle Sam's farms." Many of those who come have in their own countries been engaged in agricultural pursuits, and there is small doubt that, with their more careful modes of cultivation, that they would be much more comfortable than they can be in the crowded city. In a certain town within a section of five blocks there are

nine families of immigrants; in these families are thirty-seven persons. Six of these families keep store; how they are to make a living, I cannot see. One family during a hot summer lived in a house of two rooms and a shed. The front room was used as a dry goods store; the other was general living room for the family. Here was the stove, and here the meals were cooked and eaten, the family wash done, and company received. In the room were two beds and a crib, and here slept the parents and the three younger children. In the shed, which had no opening except a door into the living room, slept the two older boys. And this, I am sure, is comfort, compared with the conditions of life among those engaged in the great industries which affect our lives. Let us then learn all we can about these exiles from their own countries, who dwell in our midst, and see if we can discern our duty to them.

#### OUTLINE.

1. Odd appearance of the immigrant.
2. Examination of character.
3. Physical examination.
4. Reasons for the coming of the immigrant.
  - (a) Expansion of business in the United States, and consequent need for laborers.
  - (b) Difficulties at home.
  - (c) Ease of travel.
5. Races represented, and where found.
6. Reward of labor—adequate or no.
7. Manner of life.
8. Labor supply—ebb and flow.

#### JUNIOR DEPARTMENT.

TOPIC: *A lesson from the Bereans.*

(Acts 17, 11.)

References: Prov. 8, 34; Prov. 15, 31; Luke 8, 15; Jas. 1, 19; Matt. 13, 23; Luke 10, 39; Acts 2, 41; Ezra 8, 21; Matt. 18, 3; John 9, 36; Deut. 17, 19;

Isa. 34, 16; John 5, 39; Josh. 1, 8; Psa. 19, 11; Matt. 7, 24; Rev. 1, 3.

Questions to Answer: Where is Berea? What two kinds of people did Paul find in Thessalonica? What was the difference in their manner of receiving the message? How often did the Bereans study their Bibles? How often should we study ours? What part are you reading now? Is it better to have a definite plan in our reading or to read just where the Bible opens? Is it better to read a whole chapter hurriedly or to read a few verses thoughtfully?

The matter of reading our Bible is very important because it is God's rule of direction for our living right. It is also important that we begin to read it while we are young, so that we may "get the habit," and thus become better acquainted with it and better able to follow its commands. It is well to read the Bible consecutively, so we will always know the place to begin. It is also well to read certain books as we wish, because we each have our favorite book, and like to turn to it for comfort.

Coleridge has compared Bible readers to three objects: an hour-glass, a sponge, and a pan with holes in. Some read and let it run through without thought; some read and remember, but do not put it in action; while others read and are like the gold miner's pan, retain the gold and use it.

I hope each one of you has resolved that the year of 1914 will find you reading the Bible each day, and that God will help you to keep the resolution.

#### COMRADES OF OTHER LANDS.

##### CHAPTER IV.

The value of befriending the foreigners. The Danish boy who found friends and the effects on his future life.

There is a crying need for farmers in our country. The Poles are desirable

people and good financiers. One made \$4,000 last year dealing in onions. They make good citizens and should have opportunity to learn our ways and methods. Massachusetts Agricultural College has set a good example by inviting the farmers to spend a day with them, and providing instruction for those who accepted the invitation. Wisconsin says: "We want all the Poles we can get."

Theirs has been a great nation. They have given to the world Copernicus, Chopin, Paderewski, Pulaski and Kosciusko. They have been sorely oppressed, but are ready to work and to learn.

Mary Antin's book, "The Promised Land," gives us an idea of the enthusiasm they have for America:

"It is not a matter of merely raising vegetables, or of making money, but of raising human beings, of making men and women."

MRS. R. W. WALLACE.

### **IMMIGRATION.**

Dr. Josiah Strong says, "He does most to Christianize the world who does most to Christianize America, and he does most to Christianize America who does most to save our cities."

Austin B. Phelps says, "If I were a missionary at Canton, China, my first prayer every morning would be for the success of the American Home Missions for the sake of Canton, China."

Tung Yuet Mow, Chinese missionary in New York, says that at a missionary conference which he attended in Canton, there were fifty missionaries present, native Chinese, and half of them were converted in our missions in America, and returned home to seek the conversion of their people. Everywhere he met the influence of Chinese who found Christ in this country.

Upward of a million immigrants come

here yearly. New York is a cosmopolitan center. Sixty-three languages are spoken there. It is the Jewish capital of the world. In Greater New York every fifth person you meet is a Jew. On Manhattan Island more than every fourth person you meet is a Jew.

In Public School No. 29, twenty-six nationalities are represented among the pupils. A New York bachelor was telling how diverse his associations were. He said that his washerwoman was a Chinaman; his tailor a Jew; he breakfasts in an American restaurant; he lunches in a German eating house; he dines in a French hotel; he buys his peanuts of one Greek, and his flowers of another Greek; his physician is an Englishman; his favorite preacher a Scotchman. Someone asked him where the Irishman came in, and he said, "There are two of him—one owns the house I live in and the other is the policeman on the beat."

In 1904 out of one hundred thousand births in New York, about sixty thousand were on Manhattan Island. Of that sixty thousand, less than twelve thousand were American babies. There were as many Italians born as there were Americans, and there were more Russian and Polish Jew babies than Americans.

Boston is 60 per cent. foreign to-day. In Allegheny County there are about three hundred thousand foreign-born.

Why do they come? Because of enforced military service, oppressive taxation, persecutions, over-population of southern Italy, the United States mail, the desire for civil liberty, the letters and money that go back home. There are various reasons for their coming.

Many are unskilled, but not undesirable. Rev. Frank M. Goodchild says we do not want any addition to an idle, propertied class in America, and so he feels that if he had to choose between admitting to



this country a wealthy, educated Roman nobleman or a poor Neapolitan or Sicilian laborer, he should choose the laborer every time. His brain and brawn and heart make the better foundation on which to build the institutions of our Republic.

Many are illiterate, but apt to learn. In an English class which I am teaching I notice that they have their new lesson almost perfectly prepared. They are willing workers and advance rapidly.

A Roumanian for whom I secured work began at small pay, and in three years was receiving \$80 a month, and would get more. He had learned almost everything in the department in which he worked. He left to study for the ministry.

I secured work for a Hungarian who had been in this country just two weeks and could speak no English. His salary was to be \$65 a month.

Many have the impression that they are dirty. Miss Remington, of Buffalo, tells of an Italian girl, whom she had great difficulty in persuading to take a bath. Finally she did, and she enjoyed splashing around in the water very much. Then she said to Miss Remington, "May I bring Grandma to get a bath? Grandma hasn't been washed all over since she left Italy."

Not all are like this. I am teaching in five schools, and the majority of the boys and girls are clean, and many of them come from homes where the parents are foreigners.

The hand of God is in their coming. It is for us to give them the gospel. The children learn the English language quickly. By the time the foreign children are through the grammar school, most of them cannot be distinguished from American children, and their children will be thoroughly and creditably American.

At Rankin there is a Slavish man, who three years ago was a drinking man and

treated his wife badly. He became a Christian. When he united with the Church he was turned out of a society in which he had put \$200, and would not get a penny. His wife said she did not care, for he was a kinder husband and a better father since he became a Christian. He has been teaching the Slavish class in the Bible school of which I am superintendent, for two years.

Mr. Wolfe, a Croatian, came to this country, was converted, then sent for his wife and children to come. She was told he was crazy; that he did not drink, gamble or play cards like he used, and she had better keep away from him. She watched him closely for some time, saw he read often out of a book she had never seen before, noticed that he was kind to her and to the children; that he did not drink nor play cards, and she said if he were crazy, it was a good kind of crazy and she would like to be crazy too. In a short time she became a Christian. He was a colporteur here, and left to take charge of the Croatian work in Cleveland, Ohio.

There is a Hungarian man at McKeesport who would come and sing at the street meeting for N. Dulitz, then go to the saloon and sing there. One day Mr. Dulitz found him very drunk, and asked him to come home with him. He said he was ashamed to have his wife see him in that condition. Mr. Dulitz said: "My wife loves just such fellows as you are," and persuaded him to come. Mr. Dulitz had his wife get him a good dinner; he talked to him, and after a while he became a Christian. To-day he is a leader in the Hungarian Baptist Church in McKeesport, and he has been a faithful Christian for over three years.

There is a Croatian family where two daughters became Christians, one of whom  
(Concluded on page 30.)

## EDITORIAL NOTES.

Movements of Missionaries: A cable to OLIVE TREES announces the safe arrival of Dr. and Mrs. Dickson at Hong-kong, on Thursday, December 25, 1913, after a good passage from Vancouver. And on Saturday, January 10, 1914, Dr. Peoples, with his wife and two children, sailed from New York to Alexandria on the way to Mersina, Asia Minor, to resume work there after a brief furlough. It would give us special pleasure to be able to report a physician on the way to Latakia, or, better still, stationed there, as the associate of the beloved Dr. J. M. Balph. The serious illness of Miss M. R. Wylie, who seems to be gathering strength, though still confined to bed in the school building, from which it is hoped she can soon be removed to her own home, emphasizes the need of having an American doctor and trained nurse on the ground all the time. The absence of a trained nurse to care for our senior missionary "has made hard work for Miss Mearns, but," as we are informed, "she certainly goes at things with strong hands and zeal and spares nothing." Another American doctor and female teacher are required to superintend the work in Suadia, which has been calling for help for a long time. The physicians and young women of the Reformed Presbyterian Church are urged to consider the claims of our missions in Northern Syria, where "the harvest truly is plenteous, but the laborers are few." The need of the hour is intercessory prayer.



In forwarding renewal for OLIVE TREES for 1914, Mrs. M. J. Dunn, of Santa Ana, California, enclosed eighty dollars, to be divided among the following schemes: Syrian Mission and Mission to China;

Jewish, Indian, Southern and Domestic Missions; Oakland Chinese Mission and Temperance. These contributions have been passed on to the treasurers, and we hold their official acknowledgments. Similar liberality on the part of others, according to their ability, would soon provide all the money demanded by the various enterprises of the Church. Intercession and giving for extension of missionary operations are inseparable.



We reprint the following clipping from the *Presbyterian* for January 7, 1914, entitled "Food and the Millennium," because it so completely endorses the views we have frequently had occasion to express in regard to the eating matches that distinguish the missionary conferences of today:

"Rev. Dr. Rudolph E. Schultz, rector of the St. James' Memorial Church, Pittsburgh, Pa., in speaking on 'The Christian and the Social Power,' at the service last week in Trinity Episcopal Church, Sixth Avenue, Pittsburgh, said:

"You cannot usher in the Kingdom by receiving a post-card announcing a meeting downtown, paying sixty cents, eating a croquette, some peas and bread pudding, and listening to a speech about a subject which somebody will pronounce the greatest propaganda since the days of St. Paul. If eating and speaking would usher in the Kingdom, we have had enough in the last three years to make Pittsburgh a new Jerusalem.

"Our age seems to have gone crazy on committees and meetings. If there were any depth to some movements, then enough chairmen and secretaries have been created in the last three years to redeem America. The sedative of a lunch

and a meeting are a farce at accomplishing the social task.'

"Concluding, the rector said that through prayer is obtained the knowledge of and the power to accomplish God's will; and if a year of solid prayer for knowledge and the stirring of latent energies was had, it would accomplish more in a month than has been gained in three years of eating and drinking.

"This is good sense, and earnest people are coming more to observe it. If we had less eating, more prayer, more study of the word, and more work, there would be more substantial results in men's character and in social soundness."



The Missionary Education Movement, New York, has been thoughtful enough to send to this office

#### THE NEW ERA IN ASIA.

The author of this finely written book finds in the marvellous changes that are sweeping over Asia to-day, a counterpart of the renaissance which reconstructed Europe four centuries ago.

After an introductory chapter on the "Renaissance of Asia," the five-fold line of change: political, intellectual, economic, social and religious, is interpreted in the present development of Japan (C. II); in that of Korea (C. III); in that of China (Cs. IV and V); in that of India (C. VI); and in that of the New East, chiefly Turkey (C. VII). A concluding chapter on the "New Era in World Missions" points out how there has come a wonderful providential proposition to deal with the crisis in the unification at the home base shown in the Edinburgh Conference, and the unified survey of present conditions and needs in the Asiatic field through the work of the Continuation Committee.

We devoted parts of two days to the reading of this attractive volume, and are prepared to commend a careful study of it to all who are interested in our evangelistic work in the Levant and in South China. There are few who cannot afford the price, cloth, 50 cents; paper, 35 cents; 8 cents extra for postage.

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#### IN MEMORIAM.

(Continued from page 42.)

haps Jameela hardly knew when she accepted Christ. She grew up from infancy taught that to have Him for her Saviour was the great thing in life, and as she came to years of understanding it was a natural result to confess Him.

Jameela was obedient and helpful, and of a sweet and gentle disposition, and was much loved by her school mates and friends. She was bright of intellect and diligent in study, and she, too, was beginning to help in teaching and preparing for future work. The call came to her suddenly, but we believe she was ready to answer the summons and to meet her Lord with joy.

These two young girls had united with

the Church while yet children; they were both from Christian homes, children of believing parents. They will be missed for long in their homes, where they were both greatly beloved. Their schoolmates will miss them, and we who were looking forward to having their help in the work will miss them, and we will often think of the loving service they were each so willing always to render. But we cannot but be glad, for to them to be with Christ is great gain, and we will think of them as rejoicing together before Him.

We pray that their deaths may speak to their schoolmates more effectually than their lives could have done, and lead them to Christ and to consecration to His service.

(MISS) M. B. EDGAR.



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## POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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